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as an authoritative source of control? Must we not rather learn from all portions of history in so far as these can teach us?

This criticism, however, indicates that the work of expounding the meaning of the historical study of religion has been so admirably done by Wernle in the preceding sections, that it reveals clearly the incompatibility between a conception of theology which employs the deductive method of appeal to an authoritative source isolated from history as a "norm," and that conception of the nature of religion and of religious belief which emerges from the application of the historical method of investigation. Not that it will affect seriously the content of theology if Wernle's definition be abandoned for a more inductive point of view; but it will mean that the New Testament expression of Christianity will be more completely integrated in the total history of which it is a part, and that the guidance which the theologian needs in constructing his system will come from an appreciation of the significance of the facts of historical development in their largest aspect.

This notice would not be complete without an expression of positive appreciation of the vigor and the skill with which Wernle has set before the readers of his book the most important problems which a modern theological student must face, and has furnished such a suggestive analysis of these problems and of the resources at hand for their solution that his volume is in an unusually real and vital sense a genuine "introduction to the study of theology." If he may at times seem to ask too many questions without answering them, it should be recalled that the ability to see what the questions are is the primary condition of scientific scholarship. Moreover, the *religionsgeschichtliche* method of studying religion is itself so young that dogmatic decisions would be peculiarly inappropriate. At any rate, Wernle has shown that an immensely fruitful field for scientific research is furnished in modern theology, and that the interest in religion thus gained is a positive asset in the practical work of promoting Christianity.

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THE LIFE OF WILLIAM ROBERTSON SMITH

Eighteen years have passed since the death of W. Robertson Smith. This delay in the appearance of his biography¹ has been due not to indifference or sloth on the part of Dr. Black, but to the fact that his

¹ I, *The Life of William Robertson Smith*. Pp. ix+638. II, *Lectures and Essays of William Robertson Smith*. Pp. xii+622. London: A. & C. Black, 1912. By John Sutherland Black and George Chrystal. \$8.00 the set.

energies have been occupied in the task of editing the *Encyclopaedia Biblica*, which would have been undertaken by Professor W. R. Smith himself had not death intervened. The lapse of so long a time is not wholly a disadvantage since, as the editors recognize, it enables them and the readers to obtain the perspective of history. The preparation of the biography naturally fell to Dr. Black, by reason of the long friendship between him and Professor Smith and of their association in the editorship of the ninth edition of *The Encyclopaedia Britannica*. Notwithstanding this close relationship, Dr. Black, with becoming modesty, keeps himself in the background, permitting his own name to appear but rarely in the narrative.

Naturally, the heresy trials through which Professor W. R. Smith passed occupy a large place in the *Life*. This is in the main right, for this experience marked a crisis in the life of Professor Smith and also in the history of the Free Church. But we might well have been spared the repetition of all the details, consuming as it does 312 pages of the book. The light in which the celebrated Dr. Rainy is presented in connection with the now famous trial is anything but favorable, for he appears as vacillating and on the whole reactionary, if not also insincere. It may easily have been difficult for the friends of W. Robertson Smith to interpret Rainy's attitude in any other light, but a more historical and generous judgment would seem to be that Rainy was more concerned for the fate of the Free Church than for that of any individual member of it and sought to shape the course of events accordingly.

If this biography has a defect, it is that it fails to give us a very intimate or vivid presentation of its subject as a man. We see him as professor, preacher, scholar, and churchman, but we are not brought into sympathetic personal touch with him. Emphasis is constantly laid, and rightly too, upon the scholarly side of his activities. These were of outstanding importance and formed his greatest contribution to the church and the world. Here he blazed new trails, especially for British scholarship. But after reading the *Life*, we do not seem to know W. Robertson Smith as we know Beecher, for example, through Lyman Abbott, or Drummond, through George Adam Smith.

The companion volume, *Lectures and Essays*, brings together in an accessible place certain fugitive articles with some previously unpublished papers. The arrangement of the materials in the volume is chronological, thus furnishing a valuable supplement to the *Life*, in that it reflects for us the development of Professor Smith's mind and the trend of his interests during the progress of his life. The breadth

and versatility of his mind excite wonder and admiration. The first five papers in the volume are abstract discussions in the realm of higher mathematics and demonstrate that Professor Smith abandoned the certainty of a brilliant mathematical career in order to enter upon his work in Semitics. In the biblical essays we see a marked development from the cautious and non-committal attitude toward the results of historical criticism of his early years to an outspoken confidence in and advocacy of critical methods in his maturer life. It follows, therefore, that many of the essays are of direct value only to those who are in the same general stage of mental and spiritual progress as the writer was at the time of their composition. They do not make any contribution to the sum of existing knowledge at this day, valuable as they were for the generation to which they were addressed. The essay on "A Journey in the Hejâz" is one of the few that have permanent value, for it is a record of travels and observations in a little-known section of Arabia by one who was pre-eminently qualified to observe and record.

The two volumes together furnish an excellent objective account of the life of W. Robertson Smith and they also give as a consequence a clear view of the theological situation in his day in the Free Church of Scotland and many interesting glimpses of the theologians and ecclesiastics contemporary with him.

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STEUERNAGEL'S INTRODUCTION TO THE OLD TESTAMENT¹

This volume is one of the series in which Harnack's *Dogmengeschichte*, Holtzmann's *Neutestamentliche Theologie*, Smend's *Alttest. Religionsgeschichte*, and De la Saussaye's *Lehrbuch der Religionsgeschichte* were published, and it is well worth the recognition thus accorded it. It will doubtless be accepted as the standard *Introduction* to the Old Testament, written from the unmodified standpoint of the Graf-Wellhausen school. It is the most elaborate introduction to the Old Testament written from that standpoint and it represents the state of Old Testament interpretation, as worked out by that school, at the present time. It is a complete and up-to-date handbook of the science of Old Testament criticism from that point of view.

¹ *Lehrbuch der Einleitung in das Alte Testament, mit einem Anhang über die Apokryphen und Pseudepigraphen.* [Sammlung theologischer Lehrbücher.] Von C. Steuernagel. Tübingen: Mohr, 1912. xvi+869 pages. M. 20.